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RELIGION

SCIENCE

The Columbian Star.

WASHINGTON CITY, SATURDAY MORNING, NOVEMBER 27, 1824.

[No. 48.]

The Columbian Star.

A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.
Published every Saturday,
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WASHINGTON CITY.

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Every person, for obtaining five responsible subscribers, shall be entitled to the Star gratis.
Communications intended for publication in the Columbian Star, should be addressed to JOHN S. MEERAN, the editor: Letters on religious subjects, to JOHN S. MEERAN, the publisher.
Profits of the work sacred to the cause of the oppressed.

Communications.

For the Columbian Star.
LETTERS OF THE HISTORY OF THE WALDENSES AND ALBIGENSES.
[Compiled chiefly from Jones' History.]
No. VI.

The news that Huss and Jerome had been barbarously executed soon reached Bohemia, where it threw the whole kingdom into confusion, and a civil war was kindled from the ashes of the martyrs. The people were divided into factions; some zealous to resent the insults that had been offered to the nation by the proceedings of Constantine, and others to repel the system that had been introduced into the kingdom by the authority of the Pope, with a view to the suppression of heresy in Bohemia, and to compel that fierce nation to submit to uniformity in religion. Sigismund, Emperor, had many amiable qualities; he had lent himself wholly to the papal at the council, and in consequence of August which his conduct had excited the Bohemians revolted, and under the banner of a very intrepid leader, John Ziska, joined their opinions with both arguments and arms. The people seceding in great numbers, retired to the distance of five miles from Prague, where they held meetings for public worship, elected their own teachers, and had the Lord's Supper administered to them at 300 tables, by laying boards upon casks, the number of communicants amounting to 40,000. Ziska commenced his operations by attacking the elegant and sumptuous palaces of the Catholics, demolishing the walls and discharging the monks. He converted the cloisters into barracks, converted several towns, defeated the armies of the Emperor in several battles, and gave to the kingdom of Bohemia till the time of his death, in 1424. He was succeeded by Procopius, who united the military with the sacerdotal character, and supported the cause of his party with great bravery. Sigismund, despairing to reduce the Hussites, entered into a treaty, which was soon after annulled, and his tyranny renewed. His immediate successors on the imperial throne, like himself, zealous Catholics, and followers of Huss continued to be the objects of frequent persecution till the death of Luther. In 1437 numbers retired to the lordship of Lititz, between Silesia, and Moravia, about 20 miles from Prague, and formed themselves into a society bearing the name of "United Brethren," binding themselves at the same time to a rigid discipline, and resolving to suffer all for conscience sake. Three years elapsed, ere their numbers were considerable; pious persons flocked to them from all parts of the empire, and they were gathered throughout Bohemia, and Moravia, renouncing the baptism of Rome. Many of the ancient Waldenses, who had been lurking about in dens and caves of the earth, as well as upon the tops of the mountains, now came forward, joining themselves to the "United Brethren," and becoming eminently serviceable to the persecuted community.

via. Many counts, barons, and noblemen joined their churches, who built them meeting-houses in their cities and villages. They had the Bible translated into the Bohemian tongue, and printed at Venice. When that edition was disposed of, they procured two more to be printed at Nuremberg, and finding the demand for the Holy Scriptures continuing to increase, they established a printing office at Prague, another at Bunzlau, and a third at Kralitz, in Moravia, where at first they printed nothing but Bohemian Bibles. By the misrepresentations and low intrigues of the clergy, the King was induced to issue a persecuting edict against them. Many were destroyed as heretics.

A Bohemian nobleman caught six poor men at their devotions in a small village; he accordingly had them taken up and brought before the papish priest to be examined. The latter asked but one question, whether they would submit to him as a shepherd of souls? They replied to this, that Christ was the shepherd of their souls—upon which they were convicted on the statute against heresy, and instantly committed to the flames. This is a fair specimen of their proceedings, and it is needless to multiply instances.

In this manner the affairs of the brethren proceeded, until Luther began the reformation in Germany, at which time it appears that a continued series of persecutions had wasted the churches, and nearly exhausted the survivors of their fortitude and patience; inasmuch that the brethren appear to have been meditating a compromise with the Catholic church, under certain modifications; and actually wrote to Luther for his advice on the subject, in the year 1522. His reply has been preserved by Sleidan, and contains a very able development of the intriguing policy of the Pope, as well as much valuable, spirited counsel to the discouraged Bohemians. He exhorted pastors to preach the pure word of God in sincerity—to preserve a veneration for the memory of John Huss and Jerome of Prague, and not to cast a reproach upon the flourishing Gospel, by defection—at the same time assuring them, that though all Bohemia should apostatize, yet would he celebrate and commend the doctrine of Huss to all posterity.

Mr. Robinson, in his Ecclesiastical Researches, gives the following view of the religious character of the Bohemian brethren—a character so very different from all other religious sects, that the likeness is not easily mistaken.

"They had no priests, but taught one another. They had no property, but held all things jointly. They executed no offices, and neither exacted nor took oaths. They bore no arms, and rather chose to suffer than to resist wrong. They held every thing called religion in the church of Rome in abhorrence, and worshipped God only by adoring His perfections, and endeavouring to imitate His goodness. They thought Christianity wanted no comment; and they professed their belief of that by being baptized, and their love to Christ and one another by receiving the Lord's Supper. They aspired to neither wealth nor power, and their plan was industry. Bohemia afforded them work, wages, and an asylum, which were all they wanted. If these be facts, they are facts that do honour to human nature, they exhibit in the great picture of the world, a few small figures in the back ground, unstained with the blood, and untroubled with the disputes of their fellow creatures."

As I shall proceed in the next number with the history of the Waldenses in Piedmont, it may not be improper to close this with a brief review of the existing state of Europe at the commencement of the 15th century. The facts are derived mostly from Memoirs of the Reformation in France, prefixed to Saurin's Sermons, translated by Robinson. Vol. I.

The state of religion was truly deplorable. Ecclesiastical government had become a spiritual domination under the form of a temporal empire. The chief ministers of religion were actually become temporal princes; and the high-priest, being absolute sovereign of the ecclesiastical state, had his court and his council, his ambassadors to negotiate, and his army to murder. The clergy had acquired immense wealth, while the functions of their ministry were generally neglected, and, in consequence, gross ignorance prevailed, all ranks of men were extremely depraved in their morals, and the Pope's penitentiary had published the price of every crime, as it was rated in the tax-book of the Roman chancery. To those who butchered heretics, a full absolution was granted from all their sins. Marriages, which reason and Scripture allowed, the Pope prohibited, and for money dispensed with those which both forbade. Church-benefices were sold for enormous sums, and all having obtained them by simony, fleeced the flock to repay themselves. The pontiff was suffered to exercise a supremacy over many kingdoms. When monarchs gratified his will, he put on a triple crown, ascended a throne, succeeded them to call him Holiness, and to kiss his feet. If they disobeyed him, he published his bulls to depose them, and injure their persons. He claimed an infallibility of knowledge—an omnipotence of strength, and forbade the world to examine his claim. He was addressed by titles of blasphemy, and affected to extend his authority over heaven, hell, and purgatory, of all which places he said he kept the keys. This church-polity was attended with quarrels, intrigues, schisms, and wars.

Religion was made to consist of the performance of numerous ceremonies, of pagan, Jewish, and monkish extraction, all of

which might be performed without either faith in God or love to mankind. The church-ritual was an address, not to the reason, but to the senses of men; music stole the ear and soothed the passions; statues, paintings, vestments, and various ornaments, beguiled the eye, and the effect produced by the sudden attack, which a multitude of objects made on the senses, on entering a spacious decorated edifice, was enthusiastically taken for devotion. Public worship was performed in an unknown tongue, and the sacrament was adored as the body and blood of Christ. The credit of the ceremonial, produced in the people a notion that the performance of it was the practice of piety, and religion degenerated into gross superstition.

Vice, uncontrolled by reason or scripture, retained a pagan vigour, and committed the most horrid crimes; and superstition attended for them, by building and endowing religious houses, and by bestowing donations on the church. Human merit was introduced, saints were invoked, and the perfections of God were distributed by canonization, among the creatures of the Pope.

The pillars that supported this edifice, were immense riches, arising by imposts, from the sins of mankind; idle distinctions between supreme and subordinate adoration; senseless axioms, called the divinity of the schools; preachments of buffoonery, or blasphemy, or both; cruel casuistry, consisting of a body of dangerous and scandalous morality; false miracles, and midnight visions; spurious books and paltry relics; oaths, dungeons, inquisitions, and crusades. The whole was denominated the Holy, Catholic, and Apostolic Church, and laid to the charge of Jesus Christ.

Literary.

From the New-York Commercial Advertiser.
Essays on the Nature and Uses of the various Evidences of Revealed Religion.

BY GULIAN C. VERPLANCK, ESQ.

We have read this volume with great interest and pleasure, and we hope, not without some profit. To treat of subjects on which Paley and Chalmers have displayed their best efforts, would perhaps seem at the first view to be useless, or rash; but to do this in such a manner as to cast light on topics which they have left unexplored, and to restore to their native force and prominence, considerations which they have passed over in silence, or designedly thrown into the shade—this assuredly would be the source of no mean praise to any writer; however high his promise, or splendid his reputation. We think Mr. Verplanck has done this, and that he has honoured Christianity by an able and eloquent exposition of her evidences, as well as the literature of our country, by a specimen of uncommonly elegant and vigorous composition.

The design of the work is not minutely to analyze and enforce all the different species of evidence on which Christianity is founded for this has long since been done in various works; but to exhibit them all in one general and connected view—to point out their relations with each other, and the proper weight which ought to be attached to each—and to show that, taken together, they present a mass of evidence which in all its parts is cumulative, and which in its fulness is so copious and impressive, as to be beyond the power of any one to gainsay or resist, who is in reality a sincere inquirer after truth, and truth alone.

The work comprises six essays, of which the first treats generally "of the several heads of the evidences of revealed religion, their various characters, and the argument resulting from their concurrent testimony." The second is devoted to the consideration of "the power of human reason to judge of the internal evidence of truth in the doctrines and precepts of religion." It is here that the writer combats the reasoning of Chalmers, and others, who have entirely omitted this branch of evidence, as lying, in their opinion, beyond the limits of the faculties of the human mind. We speak here of that which Mr. Verplanck terms the moral internal evidence, in opposition to that which is critical or historical; and which he defines as being "founded (if considered speculatively) on the conformity of the doctrines to enlightened reason and to truth, either previously known, or intuitively acknowledged as soon as presented;—upon their utility, their beauty, fitness, and moral excellence; and in a more practical point of view, in relation to our individual reception of them, as arising from their influence on the affections and character, their adaptation to our nature and wants, and their effect upon the heart and life."

The limits of a notice like this, will not permit us to follow the author in his discussion on the power of human reason to judge upon these points. He argues, and in most respects justly, that human reason has this power, and that the species of evidence thus afforded is the most powerful of all, and is that, indeed, on which the great mass of Christians mainly rest their faith and hopes. Still we think there is a distinction to be made here; and when Chalmers avers that "we can reason upon the procedure of man in given circumstances, but we cannot reason upon the procedure of the Almighty in given circumstances;" and that it is not for man to assume what is right, or proper, or natural for the Almighty to do; he does, indeed, speak both in the spirit of piety, and of the soundest experimental philosophy. We can know nothing of God but what he tells us. Hu-

man reason cannot sit in judgment upon the character or the procedure of that awful Being; but yet when the question is, what has God done? and when it refers to man whom we can know, to ourselves—then reason can judge, and must judge, of the character and fitness of those acts or precepts, as viewed in connexion with the wants of man. Man is capable of knowing and feeling his own wants; and if, in such a state, a system of religion be presented to his consideration, he is surely capable of judging whether it is adapted to those wants—whether it assures his character to be what it really is, and holds out motives and precepts adapted to that character—whether its object is worthy, and its results noble—whether it tends to make him wiser, and better, and happier, or to sink him still lower in want and wretchedness. We believe that this species of evidence is, in itself, the most powerful and decisive, and that the great body of the Christian world, especially those who are in the humbler walks of life, and whose only reading is their Bible, are very little impressed, in comparison, with the force of any other kind of evidence. Their Bible speaks to the heart; they feel that it portrays their characters in lines of perfect truth; the tendency of its precepts is to raise them from degradation and misery, to virtue, and happiness, and glory; and they therefore believe and rejoice in the firm assurance, that its source and author are divine.

The third essay considers some of the probable characteristics of truth, contained in the doctrines, precepts, and moral influence of any religion. The fourth is upon the intentions and "uses of the different heads of evidence for the truth of Christianity," as calculated to exert an influence on individuals of different external circumstances, characters, tempers, and moral dispositions. We have no room to dwell upon these topics, nor to more than mention the subject of the two last essays, which treat of the "critical internal evidence" of the Scriptures, and that which arises from congruity of narrative and character, and from style and manner. We cordially recommend the work to all who would wish to be able to "give a reason of the hope that is in them," as presenting the best general view of all the sources of evidence for Christianity, and of their value, with which we are acquainted. Mr. Verplanck has shown himself capable of taking a high rank in this department of usefulness; and much rather would we hail him in this walk, than in the "political squabbles" which agitate this powerful State.

As a specimen of the book, we subjoin the following character of the writings of St. Paul:

"Paul is portrayed as a man of learning and talent, of a profound theological education, and of an active mind, and his epistles are confessedly remarkable for containing many things hard to understand. Why are they so? Is it from the enthusiasm, the mysticism, or the affected and oracular obscurity of the writer. Or, are not the subjects themselves hard to be understood? Many of them are things which the human understanding can never completely grasp—of which we can have but partial and wholly inadequate conceptions, glimpses, not distinct views. Are not, in fact, all subjects connected with, or arising out of, the overwhelming truths of eternity, omnipotence, and spiritual being—of the mysterious questions of the origin and existence of evil, and especially of moral evil—of the permission of sin, and the creation, by a benevolent and omniscient Creator, of accountable beings with strong tendencies towards error and vice—of foreknowledge and free will, together with the innumerable practical or theoretical doubts and opinions which grow out of these—are not all these subjects necessarily very hard to be understood by the human mind?

But, in considering the internal signs of authenticity and veracity, I refer chiefly to the manner of his unfolding these opinions, and of arguing upon these subjects. It is a manner wholly original, and bearing the deepest impress of truth and nature. The writer professes himself to be one who has heard, and seen, and been taught, unutterable things; who has been brought to that knowledge and confession of that truth, which engrosses all his thoughts, and swallows up every other interest, not through the slow processes of reason, or by the observation of miraculous facts visible to the senses, or in the ordinary operation of moral illumination through the conscience and affections, but in a manner not only supernatural but wholly peculiar; whose knowledge of the doctrines, which he authoritatively declares to his disciples, he tells them came not of man, nor through man, but immediately from the Father of lights, in a way which he himself does not and could not describe or explain—whether in the body or out of the body, he is wholly uncertain.

This statement, the objector will say, is the work either of delusion or imposture; but let us compare the account given us of Paul's history and his state of mind with his writings, and mark how wonderful is the congruity which we may observe between them.

His style, forcible, flexible, and copious as it is, is not perspicuous; but its obscurity is like that effulgence which the great English epic poet has described, as being "dark with excess of light." His mind is evidently crowded with ideas struggling for utterance, with thoughts and emotions for which he finds language to be wholly inadequate, to which he feels that the habitual conceptions, the reason, the knowledge, the experience, of those to whom he addresses

himself, present no sufficient counterpart. He labours with the magnitude of a revelation, with the vastness and certainty of a knowledge, which his mind can with difficulty contain, and which he feels that he can but partially unfold to others.

His intense and immediate conviction of truth, is accompanied with an equal intensity of feeling. He is filled with devotion, fervid gratitude, prostrate humility, unquenchable zeal. From these causes, naturally arise his sudden transitions, his rapid accumulations of thought upon thought. Hence his peculiar mode of unexpectedly rising from the argument in which the errors, or the controversies of the times happened to engage him, to loftier themes, and holier contemplations; connecting with the business and controversies of this world, which were soon to pass away, considerations of eternal and universal importance, of whose reality he had a still more intimate and present conviction.

It is true, that to him who has made no approach to this knowledge, and more especially to him who has no answering sympathies to his kindling sentiment, much of this is, and must ever be, strangely and wildly obscure—his transitions must appear abrupt, his raptures extravagant or enthusiastic, and his reasonings incoherent or inconclusive.

Yet, if we grant that he taught the truth, and remember the manner in which this truth is asserted to have been poured into his mind, and the extent and distinctness of the revelation so vouchsafed to him, then we can easily trace a most perfect coincidence between the style and character of thought, argument, and language, and that state of feeling which we may judge to have been habitual to the writer whenever his mind was turned, either in direct meditation, or by some casual association, to the recollection of the "deep things of God."

From the North American Review.

We recommend to those, who are preparing themselves for the public ministry, Fenelon's Dialogues on Eloquence. It is remarked in a preface to this work, by the Chevalier Ramsay, that "the ancients had treated the subject of eloquence in various ways, as logicians, as grammarians, and as critics; but the Archbishop of Cambray had gone farther, and treated it as a philosopher and a Christian." Probably no man understood the principles of eloquence better than Fenelon. His taste was formed on the purest models, the study of the Greeks and Romans, and of that book, which affords more instances of genuine simplicity and true sublimity than any other, the Holy Scriptures. No mistake is more common among our young preachers, than an unworthy affectation of a sparkling brilliancy. They seem to think the genuine spirit of eloquence consists in decorating common and ordinary thoughts in a rich and imaginative dress, no matter how fantastic, and how little in harmony with the conception. "Uncommon expressions," says Hume, "strong flashes of wit, pointed similes, and epigrammatic turns, especially when they recur too frequently, often disfigure rather than embellish a discourse. It commonly happens in such cases, that twenty insipid conceits are found for one thought, which is really beautiful." We know of no production better fitted to correct this mistake, than the dialogue, which we have mentioned. The author is an advocate for simplicity, though he shows no hostility to sublimed ornament, and those occasional metaphors, which, in the excitement of description and argument, are thrown out burning from the heart.

If simplicity and a natural manner of expression are requisite to eloquence in general, how necessary is it to that species termed the eloquence of the pulpit. The truths of religion cannot be said to come "mended" from the preacher's tongue, unless they are pronounced with plainness of speech, and are attended with earnestness, resulting from a conviction of their importance. The subjects introduced in pulpit discussions are of too high and holy a nature to admit of the tawdry decorations, which an untutored imagination, especially when joined to a heart unmoved, would be inclined to communicate to them. This point deserves the more consideration, when it is felt, that without a chastened imagination and a correct taste, all attempts at extemporaneous eloquence will be likely to prove utterly unsuccessful. But a cultivated taste is not all, nor will freedom from puerilities and improprieties of expression alone make one eloquent; there are also required the earnestness of conviction, the genuine pathos of nature and truth, the flames of a heavenly animation kindling in the soul. It is the best policy for a public speaker to dispense with all tricks of rhetoric, which are fitted merely to amuse, and that profusion of ornament, which is the mark of a weak, and always of an undisciplined mind, and, whether his language be premeditated or extemporaneous, to have his own heart full of the subject, and to aim directly at the heart of his hearers by the shortest avenues, and with the greatest possible power.

Just published in London, by order of the King, in one volume, quarto, "Joannis Miltonis Angli de Doctrina Christiana, Libri duo posthumi, summe primum typis mandati, edente C. R. Sumner, M. A." At the same time will be published, uniform with the above, "A Treatise on Christian Doctrine, by John Milton. Translated from the Original by C. R. Sumner, M. A. Librarian and Historiographer to His Majesty, and Prebendary of Worcester."—Printing at the Cambridge University Press.

"Having just detailed the fate of me-
bitious enemy (Iturbide) to the cause
freedom, we turn with pleasure to the
contrast which the arrival of the friend of
trium in the same hemisphere produces.
We might fill an entire number with
aid to Gen. La Fayette

Germany.—The following population respectively of the states of the German Confederation from the latest lists in the Diet:—Austria, 9,482,341; Bavaria, 3,523,000.

...in America. The whole popu-
...received him with open arms; and
...progress through the country has been
...triumph. The account of his
...with the few surviving soldiers of
...revolutionary war is peculiarly affect-
...the guest of the whole nation—a na-
...which he may be said to be one of
...What, and how enviable, now
...his sensations! A few years since
...her a petty province, struggling
...but almost hopelessly, against
...a mighty nation, likely to re-
...and transmit all that is valuable
...How much better and no-
...! He would it be to have died attempting
...to have lived and achieved the
...of Turbide! As their objects
...been different, so happily have been
...success.

...to Kaciucso.—The corps of
...United States Cadets have offered a
...of fifty dollars value, for the
...of a monument to be erected at
...to the memory of Thaddeus
....

...from the New-York Canals.—
...from one of the Canal Commis-
...says the Albany Daily Advertiser,
...the amount of toll already received
...amounts to upwards of \$300,000;
...the proceeds of toll on the northern
...amounts to more than the interest of
...which it originally cost. Our
...are indeed flattering. Who is
...of New-York?

...Duties on Canal Boats.—Mr
...introduced into the New-York
...a few days ago, a preamble
...declaring that the claim of
...United States to require boats which
...our canals, to be enrolled or li-
...and to pay tonnage duties, is not
...on any legal right; and is so evi-
...ly unjust and oppressive, that the in-
...of the State is called for in de-
...of its citizens; and the Senators and
...atives of the State in Congress,
...to use their utmost endeav-
...to prevent the exaction of these du-
...being carried into effect. The
...passed in the House of Assem-
...—Ayes, 117; noes, none.

...The State of Vermont con-
...about two hundred and fifty thousand
...The expense of its government is
...thousand eight hundred and nine-
...dollars—its income fifty-two thou-
...hundred and twenty-nine—leav-
...a balance in the treasury of sixteen
...and thirty-three dollars.

...Improvements.—The excava-
...and embankment at the Delaware and
...Canal, during the last six
...have amounted to the enormous
...of 760,000 cubic yards—equal to
...of about 33 miles of the Erie
....

...The Morris Canal bill, which has been
...time pending in the Legislature of
...Jersey, failed in the Assembly on the
...instant, upon the final vote of its pass-
...for and 18 against it; there not being
...majority of the House in its fa-
....

...Twenty new steamboats
...to be building on the Ohio. New-
...has nearly doubled its population
...in 14 years—and the counties com-
...with the Mississippi, are increas-
...in population rapidly.

...A Pensacola paper says, that
...Governor Duval, of Florida, has fixed the
...of government at Tallahassee. The
...country is settling with so much
...city, that a prospectus for a newspaper,
...printed at Tallahassee, has already
...published.—A light house is now erect-
...at the entrance of Pensacola, which it
...pected will be lighted on the first day
...of the ensuing month.

...A survey has recently been
...for the Dry Dock proposed by gov-
...to be built at Charlestown, (Mass.)
...supposed that a Dry Dock, capable of
...ing a ship of the line, would cost
...\$300,000.

...In the ship Triton, which
...from Boston, for Malta, on the 7th
...several gentlemen went out passengers,
...to offer their services to the Greeks,
...them in their war of independence,
...with them recommendations to
...government.

...The New-York
...Advertiser says.—The schooner
...has returned from the Mediterranean
...an absence of six months. It will be
...that this is the first vessel
...which has fully equalled the expecta-
...of those who suggested the plan. The
...Messrs. Barker & Co. intend to ex-
...to public inspection the bottom of the
...as soon as the cargo is discharged.

...A hatter of Glasgow
...invented a new species of water proof
...clothing, some of the most formi-
...inventions which are attached to the
...The disagreeable weight of the
...water proof hats is not felt in those
...made of splits of whalebone, about the
...of a hay straw thinly woven to-
...The brim is made either of paste-
...or whalebone, woven alternately with
...yarn. The top and sides are cover-
...with cotton cloth; water-proofed in the
...manner. Upon the top of this, the
...with the exterior silk upon it, is ce-
...red in the usual way. Such is the elas-
...of these hats, that although you place
...under a weight sufficient to crush the
...together, they resume their ori-
...shape whenever the pressure is re-
....

...The Discovery, in
...accompanied by the Resolution, Capt.
...made his last voyage, and which, after
...death, Feb. 14, 1799, at Owyhee, arrived
...Sept. 21, 1780, is now the com-
...ship at Deptford. The interior has un-
...considerable alterations to adapt
...the purpose, but the hull and exterior
...in a state of perfect soundness in
...original state.

...England.—At the last Old
...Sessions, London, twenty-five prison-
...of the greater part of whom had not at-
...the age of twenty years, were sen-
...to be executed.

...The following exhibits the
...States respectively of the seven prin-
...of the German Confederation, as
...from the latest lists in the Archives
...Austria, 9,482,227; Prussia,
...2,741; Bavaria, 2,523,000; Saxony,

1,203,000; Hanover, 1,305,354; Wurtem-
burg, 1,595,462; Baden, 1,002,000.

The Slave Trade.—The brig El Romano,
fitted out at Havana, armed with sixteen
18 pounders, and manned with 20 officers
and 130 men, had captured two slave ves-
sels on the coast of Africa, and proceeded
with her prizes to Lagos, where she bar-
tered the cargo of one of them for slaves,
and put them on board the other prize
which she armed and manned. While
these vessels were at Lagos, the British
frigate Victor hove in sight; the El Rom-
ano and one of her prizes put to sea; the
prize was captured by the Victor. The
frigate returned to Lagos, where she found
the other prize of the El Romano, but on
the Victor's approach she got under weigh
and ran ashore in a heavy surf, and im-
mediately went to pieces. All her slaves on
board are supposed to have perished. A
Brazilian brig had sailed from Lagos with
500 slaves the day before the Victor's ar-
rival—pursuit was commenced, but was un-
successful. A few leagues from Princess,
the Victor fell in with a schooner boat of 5
tons, having on board 17 slaves. This lit-
tle boat had taken on board 23, besides her
crew, and had lost six. The space allow-
ed for the slaves was 18 inches between
the water casks and decks. The vessel is
said to belong to the Governor of Princess,
who carries on the horrid traffic under his
daughter's name.

Pirates Taken.—By the schooner Young
Brutus, captain Murphy, arrived at Balti-
more, on Saturday, from St. Thomas, we
learn that the United States' schooner Beagle,
on the 27th October, fell in with and
captured a small piratical sloop rigged boat,
on the south side of Crab Island—the crew
effected their escape. Subsequently it was
understood, that six of them had been taken
prisoners by the authorities of Crab
Island. The whole number of persons on
board, as near as could be ascertained,
amounted to eleven.

British North American Provinces.—
For upwards of a year past, the subject of
union between Upper and Lower Cana-
da has been in agitation. The project,
however, now seems to be given up. A
plan is on foot in England to confederate all
the British provinces in America under one
government.

Earthquake at Jerusalem.—A severe
earthquake is said to have taken place at
Jerusalem, which has destroyed a great part
of that city, shaken down the mosque of
Omar, and reduced the Holy Sepulchre to
ruins from top to bottom.

Naval.—The United States' Ship North
Carolina, of 74 guns, Captain Morgan, was
towed down from the Navy Yard at Gosport
on Saturday last, by the Steam Boats Vir-
ginia and Petersburg, and moored at the usual
anchorage of the National vessels, between
Fort Nelson and Norfolk. The North Car-
olina is destined to the Mediterranean, where
she will bear the broad pendant of Commo-
dore John Rodgers.

The United States' ship Peacock, from
Norfolk, and Rio Janeiro, arrived at Callao
about the middle of August.

THE EVERLASTING GOSPEL.



THE STAR.

WASHINGTON CITY,
SATURDAY, NOVEMBER 27, 1824.

CONGRESS.

On Monday, the 6th of December, Con-
gress will meet in this city. Several mem-
bers have already arrived here.

REV. EUSTACE CAREY.

This gentleman arrived in this city, on
Thursday last. His lady remains in Phil-
adelphia.

INDIAN MISSIONS.

We have copied an interesting letter from
the Rev. Mr. McCoy. It is gratifying to learn,
that he has commenced preaching to the
Indians, in their own language. This is the
only efficacious method of communicating
to the adults the doctrines of the Gospel.
To acquire the native languages, should be
the first employment of the missionaries.
We wish that, at all the stations, there were
more of direct preaching to the natives.
The schools may train the children to civil-
ized habits, if not to religious principles;
but the adults, meanwhile, are perishing in
their sins. Perhaps, however, as much is
done, as is practicable, under existing cir-
cumstances.

THANKSGIVING.

His Excellency Gov. Yates, of New-York,
has issued his proclamation, appointing
Tuesday, the 21st day of December next,
to be observed as a day of public prayer
and thanksgiving in that State.

COLLEGIATE RECORD.

Yale College.—The catalogue of this
College, recently published, states the num-
ber of students to be as follows: Seniors,
70; Juniors, 110; Sophomores, 93; Fresh-
men, 76; Theological students, 17; Law stu-
dents, 13; Medical students, 81; total 460.

Cambridge College.—The number of
students this year is: Seniors, 60; Juniors,
61; Sophomores, 55; Freshmen, 46. The-
ological students, 20; Law students, 12;
resident graduates, 3; Medical students,
101; total 368.

William and Mary College.—This insti-
tution, which is located at Williamsburg, in
Virginia, says the New-York Observer, is
the oldest College in the United States, ex-
cept Harvard. It was founded in 1691, in

the time of King William and Queen Mary.
It is very handsomely endowed. It has six
professorships, a library of between 3 and
4000 volumes, a valuable philosophical
apparatus, and buildings of brick sufficient
for the accommodation of 100 students.
With all these advantages, the institution
has been for many years past in a state of
decline, and at the close of the last session,
the number of students was reduced to six!

University of Vermont.—The Legislature
has dismissed a bill making an appropria-
tion to this institution, 129 to 51. It will be
recalled that this is the seminary first en-
dowed by the State, whose building has re-
cently been destroyed by fire. The Legis-
lature has, also, at the present session, re-
fused its patronage to Middlebury College.

UNIVERSITY OF VIRGINIA.

The Richmond Enquirer says:—"Francis
W. Gilmer, Esq. of this city, who sailed
for England in May, for the purpose of pro-
curing Professors for the University of Vir-
ginia, arrived at New-York, in the packet
Crisis, forty-two days from London. We
understand that Mr. Gilmer has been
very successful in obtaining Professors:
none of them, however, came out in the
Crisis. They were to sail in the Trident,
from London, and the Liverpool packet, of
the 16th of October. The University will
probably be in full operation early in the
spring."

We doubt, whether sending to England
for Professors will be found conducive to the
prosperity of the University. We could as-
sign a variety of reasons for this opinion.
The better course, in our judgment, is, to
select, as Professors, the most advanced
students among the graduates of our Col-
leges, and enable them, by a residence of
two or three years in Europe, to acquaint
themselves with the literary men, and in-
stitutions, and the methods of instruction in
use among them. For an instructor of
American youth, American principles, man-
ners and habits of thought, are of essential
importance.

GENERAL LA FAYETTE.

The "Nation's Guest" returned to this
City on Tuesday morning last, from Vir-
ginia, accompanied by the Hon. James Bar-
bour, of the Senate of the United States,
and Judge Brooke, of the Court of Appeals
of Virginia. He was met at the wharf by
the Committee of Arrangement, and con-
ducted, under the escort of Capt. Andrews'
troop of cavalry, to the Franklin House.
He received visits from a great number of
citizens, from 2 to 3 o'clock, and dined with
the President of the United States, the
principal officers of the government, the
Mayor of the City, and other distinguished
guests. On Wednesday he departed for
Baltimore, to be present on the last day of
the great Agricultural Exhibition, at which
agreeably to arrangement, he is to deliver
the premiums awarded to the successful
competitors. He was escorted out of the
city by Capt. Andrews' troop of cavalry
and Capt. Seaton's infantry company of
Washington Guards. Thence the troop of
cavalry attended him to Bladensburg,
where they were met by the Prince
George's troop of Capt. Sprigg. The Gen-
eral arrived at Baltimore, late at night. He
was received at the Fountain Inn, by the
Mayor of the city, at the head of the Com-
mittee of Arrangements, and greeted with
the cheers of a crowd of citizens who had
awaited his arrival.

OSAGE INDIANS.

We published, a few weeks ago, an ac-
count of the voluntary surrender of several
Osage chiefs, to the officers of the United
States, for the purpose of being tried for
murder. They were accordingly tried, at the
recent term of the Superior Court, of the
Territory of Arkansas. Two of them
(Mad Buffalo and Little Eagle) were con-
victed, and sentenced to be hung on the
21st of December. The other three were
acquitted. The Arkansas Gazette fur-
nishes the following particulars:

"It was clearly proved on the trial, that
the prisoners composed part of the chiefs,
or head-men of a party of Osage warriors,
who started from the north fork of the Can-
adian, a branch of the Arkansas river, with
the avowed intention of making war upon
the Caddo Indians. That some ten days
subsequent to their departure, an attack
was made, by a party of Osages, on a camp
of American, French, and half-breed Qua-
paw hunters, who were hunting on the De la
Blue, a country to which the Osages have no
claim. That, in that attack, Major Wel-
born, and three other white men, named
Sloan, Lester, and Deterline, and a negro
man named Ben, belonging to Mr. Antoine
Barraque, were killed, their heads cut off,
and their bodies shockingly mangled and
disfigured. That those of the hunting party
who escaped were dispersed, and found
their way, by different routes, to the settle-
ments on the Arkansas. After their return,
some of them went up to the trading house
in the Osage nation, for the purpose of re-
covering the horses that had been taken
from them during the attack; and they
there found them in the possession of the
prisoners, some of whom readily gave them
up, while others refused to do so.

It was also proved, that, shortly after the
return of the war party to which the pris-
oners belonged, from their campaign against
the Caddo Indians, a council was held at the
camp of Clermore, the principal chief of the
Osage nation, at which Mad Buffalo (the only
one of the prisoners who spoke on the sub-
ject) admitted, that white men had been killed
by his party, but said it had been done
through mistake, they having taken them
for Caddoes or other Indians, with whom

they were at war. Little Eagle, also, when
the horses he had taken were demanded of
him, stated that he had himself killed a
white man.

And it was farther shown in evidence, that
the custom of the Osage Indians when go-
ing into battle is, for the chiefs or head men
of the war party to remain a short distance
in the rear, where they employ themselves
in smoking their pipes, and invoking the
Great Spirit to give success to their war-
riors.

When Mad Buffalo was asked, what
cause he had to show, why sentence of
death should not be passed upon him, he
made a long and sensible speech to the
Court; in the course of which, he admitted
that he belonged to the party who committed
the murder, but denied having any
agency in it himself. He said that he was
some distance off, in a cave, at the time of
the attack, and that he had remonstrated
against it—that he was friendly to the
Americans, and wished to preserve peace
and harmony with them.

This Chief appears to be considerably ad-
vanced in years, is large and well-propor-
tioned, of fine and commanding mien, and
shows from his interesting countenance and
manner, that he possesses a superior mind
and great intelligence, for one of his race.
The sentence of death he received with the
greatest composure, and without betraying
the slightest emotion of fear. The mode of
his death is all that he objects to, and we
understand, he declared to the interpreter,
that he would kill himself before the day ap-
pointed for his execution arrives. Indeed,
so determined is he to avoid the ignominious
death that awaits him, that on Friday evening
last, he made an effort on his life, by
stabbing himself with a small pen-knife,
(which had been given to him for the pur-
pose of cutting tobacco,) in his left breast,
opposite his heart. The blade of the knife,
however, was too short to effect the object
which he evidently intended, and only in-
flicted a pretty deep wound, which is not
considered dangerous.

Little Eagle is also an elderly man, but of
less prepossessing appearance than his fel-
low-prisoner. When asked for his defence
previous to receiving sentence, he replied,
that he was a poor man—meaning, as was
explained by the interpreter, that he was no
orator, and therefore unable to make a
speech in his own defence. He says but
little, and received his sentence in sullen si-
lence.

For the Columbian Star.

The New-York Baptist Theological Sem-
inary, celebrated its eleventh anniversary
in the Baptist church, in Mulberry Street,
on the evening of the 10th inst. At 7
o'clock, the Rev. John Stanford, A. M. Pres-
ident of the Institution, took the chair, and
the services were introduced with a prayer
by the Rev. Charles G. Sommers. The An-
nual Report of the Board was then read by
Rev. Spencer H. Cone, which was followed
by an eloquent and very appropriate ad-
dress from the President, from 2 Tim. ii.
15. "Study to show thyself approved un-
to God, a workman that needeth not to be
ashamed, rightly dividing the word of
truth." After which a collection was taken
up to aid the society in the accomplishment
of its benevolent and pious endeavours. The
concluding prayer was made by the Rev.
John Williams. The whole of the services
were peculiarly interesting, and it is believ-
ed that the prayer ascended from many pi-
ous hearts, that the blessing of Israel's God
might rest upon the New-York Baptist
Theological Seminary.

Since the formation of this Institution,
twelve young men, called of God, and regu-
larly licensed by their respective churches
to preach the unsearchable riches of Christ
to perishing sinners, have been assisted in
their preparation for the sacred duties of
the Gospel ministry. Three students of di-
vinity are at present supported in the Sem-
inary at Hamilton, in this State, by the
funds of this society, concerning whose walk
and conversation, as well as of their close and
indefatigable attention to study, the Board
have received the most cheering intelligence.
It is pleasing to remark, that the growing
prosperity and usefulness of the Hamilton Se-
minary—the intelligence, perseverance and
piety of its Professors, and the particular ad-
vantages of its locality, in the centre of this
wealthy and populous State, have inspired
the hope, that from this fountain of learn-
ing and religion will continue to flow streams
that shall fertilize and cheer the solitary
places in the western wilderness. This In-
stitution, although in its infancy, contains at
the present time forty-three Theological
students. Several scholarships have been
endowed by this Board, and by the private
subscriptions of individuals who have formed
themselves into auxiliary societies—
whose praise-worthy example, it is devoutly
to be wished, may be speedily imitated
by others.

To all who pray for the prosperity of
Zion it must impart a high and holy plea-
sure to contemplate the predominant "spirit
of the times." The unscriptural prejudices,
which have so long triumphed over reason,
against an enlightened ministry, are every
where yielding to the more noble impulse of
better feelings. Theological schools begin to
be regarded as the balance-wheel in that mo-
ral machine which infinite wisdom has de-
vised, and put in motion for the salvation of
the world; and we are happy to perceive that
in the Baptist denomination, vigorous efforts
are now in operation from Florida to Maine,
to provide for the churches a succession of
pastors endowed with sound learning, "men
who shall be able to teach others also." This
is, as it should be. It is the cause of
God and humanity. It aims at the salva-
tion of immortal millions, and the prosperity
of that church which is built upon the foun-
dation of the Prophets and Apostles, Jesus
Christ himself being the chief corner stone.
The interests of Zion have always been
found to prosper or to languish with the
general character of her spiritual watch-
men. The qualifications of her ministers
have, under God, been not only a means
of the church's edification, but of her purity
and stability, by an enlightened exposition
and defence of revealed truth. While those
who minister at the altar have been men
endowed as was Barnabas, with faith and
with the Holy Ghost—men whose time and
talents have been devoted to the laborious
search after evangelical truth, and whose
fervent zeal has been employed in its diffu-
sion, the church of Jesus has risen trium-
phant above the artifices and the opposition
of her foes. Let every Christian, let every
philanthropist, come forward in a work so

benevolent and God-like—let no hand be
idle, no heart cold and indifferent—let no
means be withheld which may contribute
to the promotion of a cause so interesting,
so sacred, so obligatory upon all those who
hope and pray for the substantial bliss of
the upper temple.

THE UNITED STATES.

The following compend of statistical in-
formation may prove acceptable to some of
our readers. It is copied from a New-Eng-
land paper.

"The American government exercises
dominion over a country more extensive,
and one that will support more inhabitants,
than any other nation upon earth.

"The sun is four hours in its passage
from the time it first shines upon the east-
ern shores of Maine, until it strikes our wa-
ters on the Pacific: it is about four months
in passing through the latitudes of the United
States, embracing six varieties of climates.
The United States contain 1,200,000,000
acres of land, of which one 15th part is cul-
tivated. The improved land estimated at
\$10, and the unimproved land at \$3 per
acre, make, in the whole, for the landed
wealth, \$4,160,000,000. The live stock,
consisting of cattle, horses, sheep, and hogs,
produce an aggregate of \$300,000,000;
2,000,000 buildings make, at \$400 each,
\$800,000,000. The whole of the exports of
the United States are \$74,000,000, of the
imports \$77,000,000; tonnage, in foreign
and coasting trade, 1,200,000 tons. The
commerce of the United States is extend-
ed from the barren coast of Labrador, to
New-Holland, the South Sea Islands, China,
India, the continent of Africa, and Europe
—from the north west region of America,
to the isles in the Pacific, Cape Horn, and
the West Indies.

"The capital invested in banks, insur-
ances, government stock, manufactures, roads,
canals and loans, exceeds eight hundred
millions of dollars; that invested in foreign
and domestic trade, five hundred millions,
which with the former eight hundred mil-
lions, together with slaves, furniture and im-
plements of husbandry, will equal the sum
of twenty-two hundred millions.

"The produce of agriculture, manufac-
tures, commerce, professional business, lab-
our, and revenue, make five hundred mil-
lions; and the whole amount of national
wealth, six thousand eight hundred and
sixty millions of dollars!"

"The population of the United States is
now twelve millions, which, with the
rate of increase for the past, will double in
23 years. In 1842 the population will be
twenty millions. In 1866 thirty six millions.
There is now to every hundred acres of
land, one person; and when the population
amounts to seventy-two millions, there will
be two souls to every hundred, which will
be in the whole just equal to the present
population of Massachusetts."

It has been said, an acre of ground will
furnish food for one person.

DEDICATION.

The new Baptist meeting-house in Ame-
nia (N. Y.) was solemnly dedicated to the
service of Almighty God on Wednesday,
the 27th ult. The Rev. Howard Malcom,
of Hudson, preached from the 2d verse of
the 87th Psalm. "The Lord loveth the
gates of Zion more than all the dwellings of
Jacob."

A new Baptist meeting in Yarmouth
(Mass.) was dedicated to the service
of God, on the 18th instant. Sermon by the
Rev. John Peak.—After the sermon, Mr.
Nymphas Handy was ordained as an Evan-
gelist.

MARRIED.

On Tuesday, the 16th inst. by the Rev. Mr.
Smith, Mr. BENEDICT L. ADAMS, to Miss ELIZ-
ABETH GLENN, both of this city.

On Thursday last, by the Rev. Mr. Matthews,
WM. W. WILLIAMS, Esq. of Raleigh, North
Carolina, to SUSANNAH R. ANDREWS, youngest
daughter of the late Major George Andrews.

On Tuesday, the 23d inst. Mr. SAMUEL FEAR-
SON, to Miss ELIZABETH THEERER, both of
Georgetown.

DIED.

At New-York, on Thursday the 18th inst.,
Captain JOSEPH BAIRD, of the Navy.

At Brooklyn, N. Y. on Friday evening, the
19th instant, GEORGE S. WISE, Esq. Purser of
the U. S. Navy, attached to the New-York sta-
tion.

At Little Rock, Arkansas Territory, on the
24th of September last, Captain GRANVILLE
LEITCH, a highly accomplished officer of the
7th regiment of United States' Infantry, sta-
tioned at Cantonment Gibson. Mr. Leitch
was a native of Lynchburg, Virginia. He had
a large circle of friends and acquaintance, by
whom he was highly respected and esteemed,
and by whom his death is deeply lamented.

Wholesale Prices Current.

WASHINGTON CITY, NOVEMBER 27.

ARTICLES.	Per	From	To
Bacon	lb.	73	8
Candles	"	10	12
Cheese	"	7	9
Coffee, best	"	18	20
" common	"	16	14
Corn meal	bush.	40	
Flour	barrel	5 00	
" White wheat	"	5 25	
Lard	lb.	9	10
Lime (Thomaston) retail	cask	1 75	
Molasses	gall.	32	
Oil, winter	"	55	
Salt	"	3 00	
Sugar, best	sack	11 50	12 50
" common	"	9 00	9 50
Whiskey, common	gall.	25	27
" old	"	45	

Columbian College.

THE next semi-annual meeting of the Board
of Trustees of the Columbian College will
be held at the house of the President, on Wed-
nesday, the 8th day of December next, at 4
o'clock, P. M.

By order of the President of the Board,
EUGENE HARRISON, Secy.

